



EAGLE'S EYE

Indian Education Department

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OCTOBER, 1980

MacDonald: 'Urban Indians' Top Priority -- Better Health Care'

By Marie Robbins

The Tribal Chairman of the Navajo Nation, Chairman Peter MacDonald, was the guest speaker at the Urban Indian Health Banquet held at the Hilton Hotel on Oct. 17 in Salt Lake City.

MacDonald pointed out that there are many economic and educational needs of American Indians, both in the cities and on the reservation. But the first priority should be given to health care needs. "It is a basic truism that, without one's health, there is not much to be enjoyed from one's educational or economic status," he states.

The Navajo Chairman told the audience that in many cases the health needs of the Indian people are neglected not only by the federal trustees but also by the states in which Indian people reside. Somehow state governments seem to take the position that an Indian who is also a resident of a state is less of a citizen of that state than is a non-Indian. That position is not so important for those of us who live on reservations with adequate health care facilities funded by federal monies. But it becomes very significant where, as here, our concern is with the health of urban Indians. Not only is the state obliged to deliver adequate health care on an equal basis to its citizens, be they Indian or a non-Indian, but particularly in the case of Indians, to deliver these services in a way that they can be accepted.

He explained that many times urban Indians do not seek medical help in the cities until their medical condition has become critical, where they "then seek help at the emergency rooms of hospitals." Or many times, they would drive hundreds of miles to their reservation homes, seeking medical care.

He attributed this problem to health care agencies "because

the health care agencies are not set up in a fashion to communicate with the very people who are in greatest need. Even though the quality of the services may be excellent, it is of little benefit if procedures are not used to encourage the patients to use it."

"Thus, it is important that organizations such as the Salt Lake Indian Health Center be organized and encouraged as a means by which the health services can be effectively delivered," MacDonald advocated.

The Navajo leader said there may be as many as 10,000 Native Americans living within the Salt Lake Metropolitan area, of which maybe half are Navajos. He stated that this is not a significant number of residents. "It is not a number that simply can be overlooked or avoided by saying these people are the responsibility of the federal government, the Navajo Nation, or some other tribal government. As residents and citizens of the state of Utah, these Native Americans are entitled--both as a matter of law and moral obligation--to have their needs respected and cared for.

"That is particularly so with respect to the state of Utah which for many years has enjoyed the receipt of millions of dollars in the sharing of Navajo Aneth Oil royalties, while these monies may not be directly obligated for urban health care, they are, in fact, monies that add to the revenues received every year by the state government and should be considered as a factor in freezing other funds to be directed for Urban Health Services."

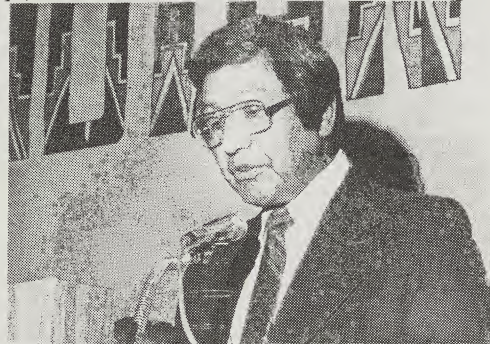
MacDonald said he understood that while the needs for health services in the Salt Lake community are substantial in all respects, there is a particular need of funding the dental services. "I know, as a person who has been involved in many funding struggles for various purposes, it is

particularly difficult to obtain funding for dental services as opposed to what is broadly termed 'medical services.'"

He pointed out that perhaps the "downgrading" funding for dental purposes as opposed to "medical purposes" may be more political than medical.

"This shouldn't be a political issue; instead, matters having to do with health services should

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Navajo Tribal Chairman Peter MacDonald spoke recently in Salt Lake City concerning the problems of health care for urban Indians.

Sandra Lucas Appointed To U.S. Committee

This summer, BYU graduate student Sandra Lucas worked with the Public Information Office of the Bureau of Indian Affairs in Washington, D.C. Sandy is from Pembroke, North Carolina, and is a Lumbee Indian.

Miss Lucas is currently taking graduate courses in communications and has a minor in Native American (Indian) Studies.

Working with the BIA was just one of many opportunities which helped Sandy become a prime candidate for a presidential appointment which she was recently selected for. She serves on a 20-member committee for the Department of Education. She has worked for North Carolina Congressman Charlie Rose, U.S. House of Representatives; Jerry Berkelhammer, N.C. Commissioner of Indian Affairs; Dona LeFevre of the Church of Jesus Christ of Latter-day Saints headquarters in Salt Lake; and Professor Dean Rigby, Dr. Con Osborne, Dr. William Fox and Professor Nelson--all of BYU. Also, Sandy has worked on the "Daily Universe," the BYU campus newspaper.

Miss Lucas said the Education Department is no longer part of FEW (Health,

Education and Welfare) and is now a separate department. After the division was mandated, an Intergovernmental Advisory Committee, which she serves on was established by President Carter for the Education Department.

The Intergovernmental Advisory Committee consists of 20 members. This committee was selected from over 1,100 applications throughout the country. Miss Lucas, 23, is the only college student who was selected to serve on the committee board. Other members chosen to serve include university presidents, professors, teachers, school superintendents, lawyers, or parents.

Miss Lucas was sworn into office for a one-year appointment beginning Sept. 29 at the White House. She said, "I found the reception at the White House very exciting, and I had the opportunity to shake hands and talk with Vice-President Mondale."

"I feel it an opportunity to have been selected to this committee when there were over 1,100 other applicants. I feel it an honor to represent the students' views throughout the nation and also have some input on Indian Education," she said.

The committee's responsibility is to make recommendations and suggestions to the Department of Education on intergovernmental issues.

Currently, Miss Lucas is a researcher for the BYU Multicultural program and is a tutor for Indian students in the Provo District.

Miss Lucas comes from a family of seven children. Six have attended BYU. A younger brother, Jeff, currently serves a mission in Austria. Jackie, a sophomore at BYU, plans to go on a mission. A twin sister, Sarah, also attends BYU.



SANDRA LUCAS

Art Of Making Indian Flutes Preserved At BYU

By Rachel Duwyenie

Instead of getting roses from your sweetheart, imagine getting serenaded by a young warrior playing his flute.

John Rainer, a Taos Pueblo Indian from Taos, New Mexico, and an expert in the field of music, teaches an Indian flute class on the BYU campus. Rainer has been with the Indian Education Department for 13 years.

The flute has always existed. An old Indian said, "There has always been a flute, just as there have always been young people. The flute is as old as the world."

The chief purpose for the flute in the Indian culture is used for courting. When an elk is ready

to mate, he cries or whistles to attract a mating partner. Just like the elk, the Indians of old also whistled or played the flute to attract a mate.

A young warrior makes a flute and writes songs in an attempt to attract a maiden he desires. The warrior plays his music where he knows the maiden will easily recognize the songs which are intended for her. He circles her in the four directions: north, east, south and west, never allowing the maiden to see him. If the maiden enjoys the music, she will go to the sound and meet the warrior who is interested in her.

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Jackie Etcitty (left) and Elton Loy (right) talk about how to play the flute after it is made in class. (Photo by Rachel Duwyenie)

LDS View Toward Lamanites

The Church of Jesus Christ of Latter-day Saints feels a deep debt of gratitude to the Lamanite ancestors and an unshakable sense of responsibility to aid in the progress of their children.

Joseph Smith, first of the latter-day prophets, often spoke of our Lamanite responsibility. He made the following statement in Kirtland, Ohio in 1836.

"There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for establishing of the gospel among the Lamanites who will receive the gospel and their endowments, and the blessings of God."

Brigham Young and the Quorum of the Twelve declared in 1845: "The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest. For they must be educated and instructed in all parts of civil life, as well as the gospel. They must be clothed, fed and instructed in the principles and practices of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, custom, dress, music and all other things which are calculated in their nature to refine, purify, exalt and glorify them as sons and daughters of the royal house of Israel."

President Wilford Woodruff often spoke of our responsibility to the Lamanites. "Those who will feed and clothe these Lamanites and see to their wants, they shall be blessed and prosper. While those who despise them shall go down and shall not stand in the kingdom of God. These Lamanites have a right to the holy priesthood, and it is our duty to carry the gospel to them that they may attain to all its privileges and blessings."

President John Taylor echoed the call of other prophets to help restore the Lamanite nations. "The work among the Lamanites must not be postponed if we desire to retain the approval of God. The same devoted effort, the same care in instructing, the same organization in priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from the Gentile nations."

Spencer W. Kimball, currently President of the Church and so devoted to the Lamanite work, said: "I feel that the work of disseminating the gospel among the Lamanites is one of the most important things that we have to do; not only to the Lamanites close to us, but all over the world in the islands of the sea and elsewhere; to bring the blessings of the gospel to these people will require more time than we have given before. We must find people who are willing to go and make the sacrifice."

"And now, a thought to you who serve among the Lamanite people. The day has now arrived, the day of promise, the day of the Lamanite. With your involvement he will be restored to his promised blessings. There will be an exchange of gifts. His people have given you a sacred record, you can exchange your gift of appreciation through love, patience, understanding and service. The exchange will be made as it has been promised. It is the Lord's work. He will guide, strengthen and bless you as you seek to feed his sheep."

Our Lamanite effort is an exchange of gifts. The early American prophets gave the world the gift of the "Book of Mormon." We owe a gift in exchange. For this purpose the Church has created programs to teach, lift and bless the children of the "Book of Mormon" and to help bring about the restoration of these people.

And the Lord tells us that because we prepare our gifts and extend them to the Lamanites, He will send a reward by way of blessings beautiful beyond description.

The Spirit of God rests with the Lamanite people. Emotions within are causing them to eagerly seek truth and knowledge. They are eager to receive the message of their fathers. But their needs are even more than spiritual, more than a feeling of acceptance. They have educational, social, medical and economic needs.

The Lamanite is a child of God, a child of destiny, a child who needs your love, understanding, and fellowship. Nearly 100,000,000 Lamanites are waiting to blossom. The winds of prophecy scattered these seeds across the hard, dry earth and into many lands. They are struggling to survive, to achieve, to produce their hidden blossom.

Remember, inside every seed there is a lovely promise, but to find it the seed must be planted in good earth, it must be nourished, it must be cared for.

These children of the prophets need the strength of your hand. "Lovest thou me? Feed my sheep."



CAROL JEAN BRAFFORD

Carol Jean Brafford Runner-up In Contest

By Debbie Etcitty

Miss Carol Jean Brafford, a 21-year-old Oglala Sioux from Pine Ridge, S.D., was named second runner-up in the IAIA (Institute of American Indian Arts) Pow Wow Princess contest this summer.

Miss Brafford is presently a junior attending Brigham Young University majoring in anthropology with a minor in Native American Studies. Miss Brafford said, "I would like to major in Native American Studies if it ever become a major. I am looking forward in returning to my people after graduation. Most

children on the reservation prefer Indian teachers."

Carol Jean graduated from San Juan High School in Citrus Heights, Calif. She is a 1980 graduate from IAIA and received her AFA degree in Three-Dimensional Arts. She is a transfer student from the Institute in Santa Fe, N.M.

She is the daughter of Harold Martin and Ditty Mills Brafford. Her mother, Ditty Miss, is currently attending Sacramento State University in California. Also attending Sacramento State University is Carol Jean's brother Donald, 23, and her sister Debbie, 19. Carol Jean also has another older brother Harold James; he is attending Cal State at Chico.

In the summer of 1979, she worked at Ft. Clatsop Museum in Oregon. Then in the summer of 1980, Carol Jean guided tours in the Colter Bay Indian Arts Museum, instructed a bead-working class, and presented and helped put together a slide presentation "History of Indian Art" from the 1800's to now.

She was reared on six different reservations up to her junior year in high school.

Carol Jean is a member of the Native American Church. She stated, "I have heard a lot of good things about BYU, mainly that BYU offers an excellent Native American Studies program."

Some of Carol Jean's hobbies are doing beadwork such as Rossett, moccasins, etc. She also likes to sew women's clothing outfits.

Miss Brafford said, "My main goal is to obtain an education."

Goal For Rosita Weaver: Highest GPA Challenge

By Jamie Cook

A college GPA is a student's trademark. Whether it will be a good or bad one is often the dilemma of a student.

However, there is one student who won't have to worry about her GPA. She is Rosita Weaver, a Navajo from Teec Nos Pos, Ariz. She was a participant in Summer Orientation program for Indian students. In fact, Summer Orientation is what brought her to BYU. She was very happy to become a part of the student body since this is the only university in which she has ever had any interest in attending.

Miss Weaver was on the LDS Church's Placement Program for five years. During that time she lived with three different families in Salt Lake City. When asked about the Placement Program, Miss Weaver stated, "It has its advantages and its disadvantages. But, then again, so does everything."

During her first term at BYU, Miss Weaver works hard to achieve high grades in her academic endeavors. She would spend many hours of study preparation for one subject. She is a living example of a dedicated student. Her hard work and long hours of burning the midnight oil paid off. She earned the highest GPA among Summer Orientation student - a 3.93.

Miss Weaver's goal this semester is to raise her GPA at least .07 higher than last term. She quotes, "I would like to learn to conquer my fear-my fear that I'm not trying hard enough. This semester is more challenging because circumstances are different. I do have more confidence, and I want to score a high GPA again."



ROSITA WEAVER

Her life's goal is to become a well-rounded person—a player, not a spectator in the game of life. She hopes her major—home economics education—will help her do this by enabling her to reach out and share with her future students.

May the great spirit ride with you on your Journey
to find yourself.
Your spirit soars like the Eagle . . .
And all the songs you sing seem to blow like the wind . . .
And all the dreams you ever had seem to run like the
Deer . . .
Find a place to stand and Fight for the Survival
of Life . . .

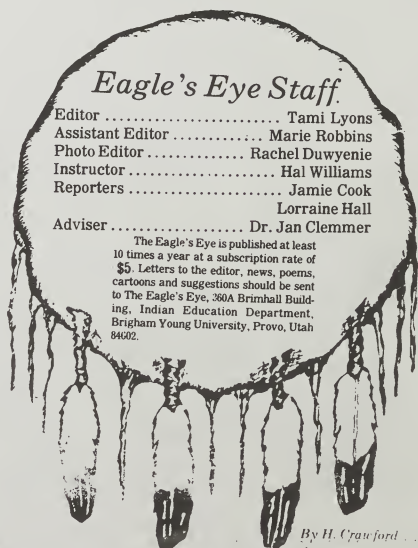
LISTEN TO THE OLD ONES . . .
LEARN ALL THE GOOD THINGS IN LIFE . . .
AND USE THEM.

— Arthur Morales

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By H. Crawford

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Miss Utah (Jean Bullard) receives a bouquet from BYU alumnus Bob Engle at a recent banquet in Salt Lake.

Jean Bullard (Miss Utah) Explains Excitement Of Miss America Pageant

By Lorraine Hall

Jean Bullard, who currently holds the title of Miss Utah participated in the exciting Miss America Pageant which was held recently in Atlantic City, New Jersey. She is a Lumbee Indian from Pembroke, North Carolina, and a BYU senior with a double major in music and elementary education.

The Miss America pageant was held Sept. 3-6, giving time for Jean and the other 49 contestants to perform for the judges. Participants competed and were judged in four areas which included a personal interview, performance of a talent and the modeling of a swimsuit and evening gown.

During the interview Miss Bullard was allowed seven minutes in which questions were asked and answered. ERA, prayer in schools, the word Iran, and being a Lumbee Indian were some of the subjects in which she was asked to express and give her viewpoint.

Miss Bullard prepared herself to be judged each night in one of the four categories. She was assisted by two women hostesses assigned to her to help and support her throughout the pageant.

During the four evenings the 50 contestants would perform an opener and then separate to be judged. At the end of the night the contestants would assemble once again to perform a closer for the judges.

When Jean was asked if she was put on a diet at the pageant, she started laughing because they in no way tried to limit her food. In the dressing rooms where contestants spent most of their time, food was readily available for them such as cream puffs and candy.

Jean said that no other Indian was a participant, thus giving her a bigger responsibility because she knew she was being watched all the time. Participants want the judges to watch and keep an eye on them.

The pageant was all-around fun for Jean and a good experience. She thought it exciting to bring 50 girls together from all over the USA and listen to the various accents.

Miss Oklahoma was a good choice for Miss America, Jean replied, because she was a friendly and a down-to-earth person.

Now that the pageant is all over, Jean will make appearances throughout the state of Utah, which lately has been

First Indian Woman With Two Ph.D. Degrees

Jan Clemmer Joins BYU Faculty

By Marie Robbins

Brigham Young University's Indian Education Department has been very fortunate to add to its teaching staff an assistant professor named Dr. Janice White Clemmer.

Dr. Clemmer is no ordinary educator. She is an Indian woman of Wasco, Shawnee, Delaware descent who has gained national recognition for her outstanding achievement in education. She is the first American Indian woman in the nation to receive two doctoral degrees; the first American Indian woman in the states of Oregon and Utah to receive a doctorate degree; the first member (male or female) of the Confederated Tribes of Warm Springs, Ore., to receive a doctorate degree.

In addition to these accomplishments and two degrees, Dr. Clemmer has a B.S. in history and archeology from Brigham Young University; M.A. in history from Dominican College of San Rafael, Calif.; another M.A. degree from the University of San Francisco in education. She has her Ph.D.'s in cultural foundations of education and history. Both degrees are from the University of Utah. Dr. Clemmer also has a state of California Secondary Teaching Certificate.

The distinguished professor came to BYU's Indian Education Department in August, 1980. "I was recruited by Dr. Con Osborne, chairman of the Indian Education Department," she says with enthusiasm. She adds that she's delighted to work with the hundreds of Indian students enrolled at the University.

Dr. Clemmer presently resides in Salt Lake City. Her husband Terry is a medical doctor. He is now head of Intensive Care Unit at the LDS Hospital in Salt Lake City. The Clemmers have two children: a son Kori, 16, is a junior in high school; and a daughter, Xan 14, is a sophomore in high school.

The Clemmers and their two teenage children enjoy all kinds of sports, travel, music, and photography together. "Each family member is supportive of the other in whatever the activity may be, whether at church, school or community functions," she says.

Dr. Clemmer, a convert to the LDS Church, first became acquainted with Mormons as a teenager on the Warm Springs Reservation near Madras, Ore.



DR. JANICE CLEMMER

"My parents raised us with high moral standards, so whenever I was introduced to Mormonism, I was impressed with the truthfulness that was expressed." Of her parents' teachings and influences she says, "My parents' standards were very much like those of the Mormon Church anyway. So they never discouraged me in actively participating within the church."

This semester, Dr. Clemmer teaches a module on anthropology in the course American Indian 101 -- Introduction to Indian America. She also team teaches (with Dr. Fred Gowans) the American Indian 107 course--Contemporary Indian Affairs, and team teaches (with Brenda Stewart) American Indian 111--Indian Arts and Crafts.

Next winter semester, she will teach one more course in addition to the other courses: Political Science 319R--Indian Tribal Government and Politics.

One of her additional duties in the department is to give input as an adviser to the Eagle's Eye newspaper staff.

about three times a week.

Representing Utah has a deeper meaning for Miss Bullard than most people may appreciate. "I have grown to love Utah and its people. I have seen a lot of places in the United States, but I consider Utah my home now."

One of the most important values to her while reigning is to be an example to younger women in Utah. Part of the example she hopes to put forth is that of an active, hard worker. "Hard work and activity are key factors to a well rounded life," she concluded.

Dr. Clemmer Gives History Lecture For Charles Redd Center At BYU

On Oct. 14, Dr. Janice Clemmer, assistant professor in the Indian Education Department, gave a lecture on the development of Native American community as part of the Charles Redd Lecture series on the Brigham Young University campus.

Her presentation was entitled "Development of a Native American Community: The Warm Springs Confederated Tribes, Oregon, in the 19th Century."

Dr. Clemmer, who is an enrolled member of the Warm Springs Confederated Tribes, stated the purpose of her presentation was "to trace the development of the Confederated Tribes of Warm Springs, Oregon, from the time of the initial treaty signing in 1855 to the turn of the

century." She continued that "as religion and education were thought to be the primary means by which the tribes would become part of mainstream America, development of the community was examined through these factors."

"Overall, the development reflected the tribal affiliation, geographical distribution and food gathering patterns of the several tribes which were drawn together under treaty terms. The events, dates, people, places and issues that occurred on the reservation in the nineteenth century are recorded in the administrative reports."

The Indian side of the story in documents were and are lacking except for a few minor instances, explained Dr. Clemmer. "The development and growth of the

reservation are traced chronologically and show the importance and value various Indian and non-Indian people placed on education, religion, and other cultural aspects introduced during the nineteenth century."

Dr. Clemmer stated that overall, "the programs which were introduced were not overwhelming successes, but they did serve as a foundation for growth in the twentieth century."

She concluded that to a certain degree, "the various bands of Wasco and Warm Springs Indians, and later some Paiutes who lived on the warm springs reservation managed to come to grips with the White man's world which seemed to close in on them and force them to change."

MacDonald

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be resolved on the actual facts and the needs evidenced by these facts.

"The need for the urban Indians is even greater because that person does not have the same access to efficient health care facilities which have been centralized on or near reservation communities," MacDonald says. "We all know that local non-Indian health service hospitals are often times reluctant to accept Indian patients because they believe that they may not receive payment."

The noted Indian leader believes that "the legal obligation for providing these health services is so clear that one might proceed in the courthouse to enforce the obligation by court order." The use of the legal process would not be MacDonald's first choice, but rather his last choice. "All legal matters seem to take

forever. That seems to be the nature of the legal process."

MacDonald said a more effective way of dealing with this type of problem is to change public opinion. "Usually when the public is apathetic about a genuine problem it is because the public is uninformed."

"We must take the facts, figures and statistical studies and put them before the elected officials of the city, county and state. We must put these same facts and figures before the news media," he charged.

The chairman concluded his speech by stating that "We are not an unhealthy group of people by choice. What we are dealing with is not an inherited physical weakness. We are dealing with the results of many, many years of neglect after the original conflict with the Anglo society...."

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Members of the Lamanite Generation perform a variety of dances in the Homecoming Spectacular representing the three cultures in their usual show. (Photos by Mark Philbrick, Public Communications)

Lamanite Generation Members Begin 1980-81 Performances

by Lorraine Hall

This year's Lamanite Generation recently auditioned new members from all the three featured cultures to share their talents of song and dance during the current year.

The group started in 1971 with 21 members, sponsored by the South-West Indian Mission with the help of Janie Thompson. Miss Thompson loves the Lamanite people. She recalls of the early days, "The Indians were never happy until they were in the back of a pickup truck used in traveling to their various performances."

Miss Thompson is now the artistic director of the Lamanite Generation, with Al Roy as the assistant director. He is a senior majoring in public relations, from Texas.

The group will perform for a variety of audiences including the National Art Show, Indian Health Inc., and again for BYU in the Homecoming Spectacular. They will travel to the North-west part of the U.S. for winter semester. This fall will be a mini-tour to Tuba City and Thatcher,

Ariz., where performances are scheduled at the Eastern Arizona College.

President of the performing group is Jan Gutierrez, a Santa Clara Pueblo from Tooele, Utah, majoring in business education. Vice-Presidents include Denise Alley, a Cherokee-Shawnee from Salt Lake City, majoring in elementary education; and Manuel Chavez, a Mexican-Apache from California, majoring in international relations.

The Lamanite Generation has new teachers to assist in developing the students talents. Ralph Crane, a Sioux-Cree from Canada majoring in public relations, is the cultural specialist for the Indians. For the Mexicans, the cultural specialist is Marcela Taylor. Ellen Matthias, a Polynesian, instructs the whole group in technique and modern dancing.

"Rama Nueve," a group from Bolivia, with Raul Ayllon who traveled with the Lamanite Generation last year, will be featured in some of the performances this year.

Members from the Indian culture include the following:

Diane Alley, sophomore, Shawnee-Otoe, from Oklahoma, business administration; Lois Crawford, sophomore, Sioux, from South Dakota, nursing; Jackie June, junior, Navajo, from Arizona, photography technician; Julieanne Hall, junior, Navajo, from Utah, pre-med; Lorraine Hall, sophomore, Navajo, from Utah, public relations.

Barbara Lujan, sophomore, Pueblo, from New Mexico, animal science; Kim Penn, freshman, Navajo-Omaha, from New Mexico, business administration; Berdeen Pevo, sophomore, Shoshone, Idaho, elementary education; Trish Tsosie, junior, Navajo, New Mexico, elementary education; Kimberly Wynn, freshman, Lumbee, North Carolina, chemistry.

Jake Goodbear, junior, Mandan-Hidatsa, from North Dakota, political science; Hank Nelson, freshman, Navajo, Arizona, architecture; Mason Runthrough, freshman, Assiniboine, Montana, electrical engineering; Matt West, junior, Navajo, Arizona, history.

Members from the Mexican culture include the following:

Maria Tenorio, senior, Mexico, chemistry; Monica Tenorio, freshman, Mexico, computer science; Irma Ruiz, sophomore, Mexico, history; Ivette G'alvez, junior, Guatemala, child development and family relations; Cindy Terry, freshman, Colorado, design.

Members from the Polynesian culture include the following:

Steven Fonua, freshman, Hawaii, political science; Michael Conte, sophomore, Hawaii, communications; Eugenia Soliai, junior, Samoa, medical technician; Manao Yee, senior, Rotuma, mathematics; Passie Danielson, senior, Samoa, interior design; Moana Lowry, sophomore, Canada, nursing; Kathy Kokenes, senior, Hawaii, social work; Michelle Chow, freshman, Idaho, computer science; Lolita Soifua, freshman, Missouri, broadcasting.

Lamanite Students Being Sought For Law Programs

Lamanite students interested in applying for the law program at the J. Reuben Clarke School assembled Oct. 22 in the Ernest L. Wilkinson Center for a banquet. Interested BYU students in attendance at the banquet represented various minority groups.

Dr. Arturo Dehoyos, faculty member of the Indian Education Department, encouraged students to become involved with the law program at BYU. He added, "When we make up our minds to do something, we usually achieve anything we set out to do."

Mary Dodge, a graduate student added, "Many students seem to feel incompetent and seldom take the time and opportunity to examine more closely the law program. We need Indian lawyers to be our representatives in the court system for our tribes. We need to have someone who understands the needs of the Indian people."

Indian Education Department chairman, Dr. V. Con Osborne, also strongly supported Lamanite students to participate and engage in studies in the BYU Law school.

Frank Talker, a first-year law student stated, "Students need to know themselves and be prepared to set goals which they can achieve. We also should become familiar with people, places and things which will help us attain our aspirations." He concluded, "Ninety per cent of the work is completed when you have been accepted into a law program, the remaining ten per cent is the coursework." Talker, a Navajo, graduated in political science before entering law school.

Other student speakers were Joe Naranjo, a Taos Pueblo from Taos, N.M.; Bernice Francisco, a Navajo from Shiprock, N.M.; Steve Crocker, a White Mountain Apache from Whiteriver, Ariz.; and Lapita Keith, a Navajo from Chi Chin Beto, Ariz.

Dr. Dehoyos' concluding remarks consisted of a motion for a general election of officers to govern future meetings for minority students interested in Law.

Elected student members include President, Mary Dodge;

Vice-President, Vincent Craig and Bernice Francisco.

Native American students interested in studying Law organized a pre-law group Oct. 21.

The purpose of this organization is to give assistance and direction to students preparing for law school. Taking the Law School Admissions Test (LSAT) is the first step in getting ready to pursue a career in law. Applying to law schools and financial aids are also important steps in which the group will assist the prospective law student.

"Studying law is demanding and difficult, but this should be a challenge which can be met by uniting our efforts and encouraging one another," states Mary Dodge.

"We hope to recruit and encourage students from tribes who have no representation in the legal profession. This means we are also interested in students who are beyond the undergraduate level but who may be intimidated by the legal profession for one reason or another."

Native American people have for many years suffered great financial losses because they have not had the educational opportunities available to them to protect their lands, timber, water and mineral rights from the encroachment of the dominant society, she noted.

"Indian people can no longer be satisfied with obtaining a B.A. or B.S. degree. We must go on to the graduate, Ph.D. and law degrees, thereby assuring ourselves to implement self-determination to the fullest."

"Education is critical to our people, particularly in the law profession. As faithful and spiritually oriented Lamanite people, we assuredly have an obligation to indeed be 'brothers' keeper," Miss Dodge said.

"We are fortunate to have Dr. Arturo Dehoyos as our adviser. We sincerely invite students to come to our meetings, get acquainted and offer suggestions and constructive criticism," she concluded.



New Faculty Contd. From Page 6

Michael Guin graduated with his B.A. from Oklahoma City University in mathematics and physics and earned his M.A. from Oregon State University in history and philosophy of science with an education minor. Guin comes to the Indian Education Department with six year's experience teaching physics, chemistry, and mathematics classes. He is currently working on his Ph.D. in instructional

science at BYU.

Acting as a counselor for black students at BYU is Mary Sturlaugson. She is from Chattanooga, Tenn. Miss Sturlaugson received her B.A. in English from BYU and is currently working on her master's degree in communications. She recently returned from the Texas San Antonio Mission. Miss Sturlaugson is the 15th of 24 children in her family.



Lamanite Students Shine In 1980 Homecoming 'Reflections'



During Homecoming, Lluvia Villalobos (top, center) was named Miss BYU with attendants Kim Jensen (left) and Jonelle Smith. In the parade, John Maestas rides in full dress, Miss Utah (Jean Bullard) waves, and Lamanite students participate on floats.



Denise Alley, an Indian student from Salt Lake, was among the 10 finalists in the Miss BYU contest. (Photo by Don Searle)

Denise Alley Among Top 10 At Homecoming Pageant

By Tami Lyons

Denise Alley, an Otoo-Shawnee-Delaware-Cherokee from Salt Lake City, Utah, was chosen one of the 10 semi-finalists to the 1980-81 Miss Brigham Young University contest. The winner acted as Homecoming queen.

Miss Alley is the fourth Indian to participate and be a contestant for Homecoming royalty. She is the daughter of Dennis Alley and Mary Rose Secondine and is a junior majoring in elementary education with a minor in art.

Contestants were selected on the basis of talent, character, citizenship and poise. For her talent, Miss Alley presented a dramatic reading. She read a dramatization of a seminary song entitled "Like Unto Us," written by Ken Sekequaptewa, a Hopi from Phoenix, Ariz. The queen and her court were elected by the general ASBYU student body.

Upon completion of a series of interviews, 40 selected contestants gathered for the official

pageant night held Oct. 2. Contestants performed the song "Reflections" from the musical "Lost Horizon." From the 40, the top 10 finalists were announced. The girls were judged on talent, evening gown, and an extemporaneous speech. "The most important aspect I gained from the pageant was the fact that everyone is unique and beautiful in every way," Miss Alley observed.

Miss Alley has long been active in "The Lamanite Generation," a popular performing group at BYU. She has served as a singer and dancer.

Lluvia Villalobos, a 20-year-old junior and dance major, was crowned the new 1980-81 Miss Brigham Young University.

Miss Villalobos is the daughter of Efrain Villalobos of Mexico City, director of the LDS Church Education System in that country, and Olivia Rojas, a translator for the LDS Church and a marriage and family counselor who recently moved to Provo.

Both of her parents earned bachelor's and master's degrees at BYU. In 1960, while traveling from Mexico City to Provo, Lluvia was born in Gallup, N.M., about two weeks prematurely.

For the contest, Miss Villalobos was sponsored by the Ballroom Dance Company, of which she is a member. She works part-time at the Columbia Lane Nursery School teaching pre-schoolers music and Spanish. After she graduates from BYU, she wants to return to Mexico to teach ballet, modern dance, and traditional dances of her country.

Named first attendant was Kimberly Jensen, a junior in theater-communications from Caldwell, Idaho; second attendant was Jonelle Smith, a senior in vocal performance from Prescott, Ariz.

Third runner-up was Tina Dubin, a junior in child psychology from Bossier City, La.; and fourth runner-up was Kim King, a sophomore in interior design from Las Vegas.

Other finalists were Denise Alley, a junior in elementary education from Salt Lake City; Shari Conover, a sophomore in family resource management from Alexandria, Va.; Catherine Coste, a senior in international relations from Paris, France; Gayln Ledbetter, a sophomore in elementary education from Atlanta; and Jenny Richey, a sophomore in home and family development from Littleton, Colo.



MICHAEL GUIN



SARAH GRAVES



FAY FLAME



NANCY BROOKS



CLEVE BARLOW

New Faculty Members Join Indian Ed. Department

For the fall semester, seven new faculty members have been added to the Indian Education Department.

These new faculty members include Cleve Barlow, graduate student adviser-instructor; Nancy Brooks, administrative assistant to Dr. V. Con Osborne, department chairman; Dr. Janice Clemmer, full-time instructor for the Indian Studies Minor Program; Fay Flame, part-time religion instructor; Sarah Graves, instructor for

English (part-time); Michael Guin, math instructor; and Mary Sturlaugson, black student counselor.

Cleve Barlow -- originally from New Zealand, graduated from BYU in Hawaii with a B.A. in Teaching English as a Second Language. He received his M.A. in linguistics at BYU and is currently pursuing his Ph.D. in instructional sciences.

Barlow, a Maori, was born and reared in New Zealand. His previous teaching experiences

were in New Zealand and Hawaii. Barlow looks forward to working with Indian students at BYU and has ambitions to become a full-time professor at an Indian university in the United States.

Nancy Brooks, of Ocala, FL, received her B.S. degree in health education, and an M.Ed. secondary education curriculum and instruction from BYU. Her other responsibilities within the Indian Education Department include serving as the associate adviser to the TMF organization. She has been an instructor at

BYU since 1978. Before coming to BYU, Miss Brooks was employed by the Uintah School District in Vernal, Utah.

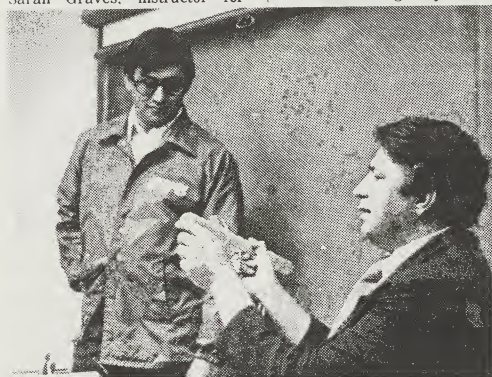
Dr. Jan Clemmer's degrees include a B.A. in history and archaeology, M.A. in education, M.A. in history, Ph.D. in Cultural Foundations of Education, and Ph.D. in History. Dr. Clemmer instructs several phases of the Indian Studies Minor program.

Mrs. Faye Flame is a Yuma Indian, from Ft. Yuma, Calif. She is a graduate of BYU in social work. Mrs. Flame's work ex-

perience includes being a child welfare worker, sales and payroll clerk, counselor, and research specialist.

A native of Texas, Sarah Graves, received her undergraduate degree in French and English from Utah State University in Logan, Utah, and a master's degree in Teaching English as a Second Language at the University of Texas in Austin. She has received teaching experience in the states of Idaho and Texas.

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John Rainer talks about flute making with a student in the class.

Indian Flute

In order to further understand Indian courtship, we need to understand their philosophy of life, says Rainer. "Everything has spirit and power," continues Rainer. "even flutes."

When a young Sioux warrior was ready for mating, he would go to a medicine man and ask the medicine man to help him win the heart of a maiden by obtaining a song which had the power to win the heart of a young maiden. Rainer added, "This is more than a casual thing."

It is also interesting to note that the flute was also used as a war signal. A man would play the flute around the Indian village where it was clearly understood as a warning for the people; however, to the enemy, they supposed it to be a young man playing to his sweetheart. Other uses of the flute include religious and ceremonial practices. For example, the Hopis and Pueblos used the flute to accompany them during corn grinding in a religious or ceremonial situation. Also, other tribes believed the flute was quite powerful, and the only way to obtain it was to have the flute presented as a gift.

In Rainer's flute class, he teaches students how to construct a flute and how to play it.

The variation of pitch in the

Contd. From Pg. 1

tones is produced by the manipulation of fingerholes in the body of the instrument. Such flutes are made of various kinds of soft, straight-grained wood like cedar and sumac. A straight, round stick of the wood is split lengthwise into two equal parts. Each half-cylinder is then hollowed out, except near one end, where a bridge is left so that when the two pieces are put together there is formed a cylindrical tube open at both ends and throughout its length except at one point where the bridges form a solid stopper, dividing the tube into a short upper portion (the wind chamber) and a long lower portion (the flute tube).

The organ-pipe mouthpiece is ingeniously formed as follows: A square opening is cut through the side of the tube just above the bridge into the wind chamber, and another is cut below the bridge into the sounding tube. A block is fashioned and slightly cut away on its lower surface so that it covers the upper opening and directs the air in a thin sheet downward against the lower, sound-producing edge of the square hole below the bridge.

To make this edge of the hole smooth and sharp--that is, to form a suitable "lip" for the pipe--a piece of very thin birch bark or other substance such as sheet

lead or iron is placed between the tube and the block.

The junction between the birch bark and the tube is sometimes made air-tight by a "gasket" of silk cloth; often the joint is closed by resin or other cement. When the flute is completed, the joints along its length are sealed with resin or glue and the parts are held together by several windings of thong or other material. The block is held firmly in position by a winding of thong.

The tone of the flute is influenced by the position of the block; sometimes this is sealed in its most effective position, and sometimes it is held only by the winding so that it can be adjusted by the player. The fingerholes are from four to six in number and are sometimes equidistant throughout and sometimes arranged in two groups, each hole in the group being equidistant from the others." (Taken from "Wind Instrument," The American Indian and The Music, by Frances Densmore.)

"I know the flute was used to produce a melody. It created the most beautiful sound other than the voice, which is expressed perfectly. The flute is also a means of expressing one's self in so many ways," said Rainer. "It is beautiful and uplifting in all parts of the gospel." This is Rainer's reason for teaching his flute class.

Students, Faculty Attend U.S. Indian Education Convention

By Tami Lyons

Indian educators and consultants participated in and presented various workshops and general assemblies at the National Indian Education Association Convention held in Dallas, Texas, on Oct. 19-22.

The theme of the 12th annual convention, "Indian Education in

the 80's: From Survival to Quality," marked the beginning of a new decade. This assembly showed the many accomplishments in Indian education and noticed changes for the 1980's.

Just 10 years ago the National Indian Education Association was incorporated. A decade of desire, determination and change has emerged for Indian education.

The challenge to the educator is to provide Indian children equal opportunities to participate in quality education and equality of access in their pursuit of occupation, professional and informed citizenship.

Several keynote speakers addressed conferences participants. Some of these speakers included Dr. Gerald E. Gipp, Deputy Assistant Secretary for the United States Department of Education; Lowell Amiotte, president of NIEA; Phillip Martin, president of the National Indian Management Systems of America; and Earl Barlow, director of the Office of Education for the Bureau of Indian Affairs.

Dr. John Maestas, director of Multi-Cultural Education at Brigham Young University, presented a workshop on "Foun-

dation and Corporate Fund Raising." He is one of the prominent leading experts in this field.

Sandra Lucas, a graduate of BYU presently serves as a NIEA Student Board member representing the south-eastern region of the United States. Miss Lucas, a Lumbee from North Carolina is a communications major and is currently pursuing a master's degree in communications. During her term as a student board member, Miss Lucas stressed the need for more interaction among all Indian people for the common purpose of better quality education for all Indian people.

Student representation from BYU also included Dan Sine, a Winnebago Indian from Missouri. Mr. Sine currently serves as the 1980-81 Tribe of Many Feathers president at BYU.

Representing the BYU Indian Education faculty at the NIEA conference were Lanny Gneiting, Financial Aids Director; Darlene Herndon, a registered nurse and health instructor within the department; and Lee Gibbons, director of Foundation and Corporate Fund raising for the University.

Elder Lee

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within. Our invitation to the Lord to enter our hearts must come from the inside.

The inspired counsel from the Prophet Job should be ringing in our ears when he said: "Acquaint now thyself with him, and be at peace." (Job 22:21)

The Lord is still saying to us as He did in His time when He declared: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame,

and am set down with my Father in his throne." (Revelations 3:20-21)

My prayer is that we will make the worst of times the very best of times by making room for the Redeemer of the World in our personal lives. I testify that He is the living bread which came down from heaven! He is the promised Messiah and Savior of the Human Race! He is the Eternal Judge of the souls of men and Conqueror of death and sin! He is our Deliverer! He is our All! He is Jesus the Christ! He lives! I humbly pray in His name. Amen.

Elder Lee: 'Best Of Times, Worst Of Times'

(Editor's Note: This address by Elder George P. Lee, member of the LDS Church's First Quorum of the Seventy, was delivered on campus earlier this fall at the Lamanite Leadership Conference.)

Charles Dickens once wrote: "It was the Best of Times; it was the Worst of Times. It was the Age of Reason; it was the Age of Foolishness. It was the Season of Light; it was the Season of Darkness. We had Everything before us; we had Nothing before us." (Charles Dickens, *A Tale of Two Cities*, 1942, Page 3)

This description of a period of time in his day reminds us of some of the conditions in our time. As we live in a world of contrasts, hazards seem to come greater as the benefits are increased. We live in a great age of miracles and wonders. We have a higher standard of living and more education than any generation of the past. We enjoy the greatest comforts and the finest luxuries. We have more goods and better services than any other people have ever had. Our nation is the most prosperous and powerful ever known. Indeed this is the best of times.

But this is also the very worst of times. We are also confronted by bigger problems and greater dangers than man has ever faced before. Delinquencies, crime, destructive wars, immorality, and other sins are scoring new highs. Serious disturbances are taking place in nature. We constitute the worst wicked age.

One of the conditions marking our age as the very best of times is the fact that there are more things that need to be done than ever before, and we also have our greatest opportunity to be a God loving people.

The most important responsibility that the Lord has ever laid is that of making the best and the most of our lives. To promote the best of times, we must first get out of our way those things that hold us back; then we can go toward our goals at a faster pace. If we make the worst of times the best of times, we will be going directly towards

Heaven; but if we make the best of times the worst of times, we will be going backwards. We all know and are quite aware of the Lord's miracles, teachings and doctrines. We know of His example, yet sometimes we are so far away. We live in the very best of times, yet we may be so far away from His Teachings and Doctrines.

The scriptures clearly compare our day with the days of Noah when the people of his time brought destruction upon themselves. It must be clear to each of us that the problem then and now is our poor relationship with the Lord. From the very beginning, the Lord has tried to get man to follow divine counsel aimed at peace, prosperity and happiness for all of us. Unfortunately, man's responses to His efforts have almost always been negative, and we continue to follow our own devices and wisdom in leading each other astray.

Jeremiah wrote: "Thus saith the Lord: Cursed by the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jeremiah 17:5)

Both our past and our present proves that of ourselves, we lack the ability to solve our own problems. More than anything else and more than ever before, we need direction from the Lord. Jesus diagnosed our problems when He said:

"Ye hypocrites, well did Elias prophesy of you, saying, this people draweth nigh unto me with their mouth, And honoureth me with their lips; but their heart is far from me. But in vain, they do worship me, teaching for doctrines the commandments of men." (Matthew 15:7-9)

Again He said: "... My doctrine is not mine, but his that sent me." (John 7:15)

Some of these doctrines and teachings that He gave us are answers to problems in His time as well as answers to problems in our own day. They have to do with faith, repentance, honesty, prayer, baptism, morality, Holy Ghost, salvation for the dead, the importance of family

relationships, and the need for each of us to work out our own salvation and to assist others in working out their salvation. He gave us all the answers to any problems that might confront us.

But His doctrines and teachings did not go very well with the people in His time nor in our time. They fell on deaf ears. The people in His time and we who live in this the last dispensation of the fullness of times, chose to follow the false doctrines of man. This program for substituting the doctrines of man for those taught by the Lord has been very extensive and harmful.

Today in America, it is against the law to talk about God in the schools of some states. In these schools, one must not read the bible, one must not sing Christmas carols, and prayer is prohibited because someone's sensibility might be offended. Atheism may be taught in the schools but not the word of God.

The sin and evil that the Lord came to free us from are, in many places, now running unchecked throughout our nation and the rest of the world. Crime is at an all-time high. Sin is at an all-time high. Immorality, among the youth and the adults, is at an all-time high.

Jesus came as our example. He lived a sinless life and furnished us with a working model of righteousness. His simple message was "Follow Me." He asked us to follow Him in His teachings, to follow Him in His righteousness, and to follow Him in His love for others.

Unfortunately and sadly, many have not followed Him; rather, they have followed those who could find no room for His teachings, His miracles, or His doctrines. Many have made no room for Him because their lives are loaded down with sin and pleasures. Others have made room for their physical comforts; they have made room to expand their educational opportunities but they have crowded Him out. Some have made room to work more hours to accumulate material possessions; still others have made room to multiply their

luxury and increase their leisure time; and have made room for more sports and entertainment, but they have made no room for Him. They have made room for many violation of the Sabbath Day but they have no room for the Savior of the World - our Redeemer and Master.

Today the Lord is pleading with us through the spoken word, through the scriptures, through the spirit, through His prophets, through the witness of faithful parents, friends and teachers - but we still have no room for Him. We have no room for his teachings and doctrines because most of us are looking for a religion of convenience, one that takes no time, costs no money, and requires no effort and will fit our lives without any required changes. It is no wonder the Lord said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." (Matthew 8:20)

As we watch our government hopelessly grapple with the mighty problems of the day, perhaps we should take a look at the way the Lord would handle the problems of our day. The world in general works on the effects and results of the problems while the Lord zeroed in on the roots and causes. The Lord advocated preventive measures while man attacks the problems after they have arisen. Man's answer to crime is better law enforcement, bigger and better locks on doors, bigger and better prisons, bigger and better rehabilitation, and more arms and weapons. But the Lord's answer is to love your neighbor as yourself and do good to others as you would have them do to you.

Man's answer to poverty is public welfare through food stamps, loans, guaranteed income, publicly financed housing and other things. The Lord's answer is to teach self-reliance, to help people help themselves. Man's answer to the problems of immorality are birth control pills, homes for unwed mothers, venereal disease clinics, sex education and divorce counselors. The Lord's answer is

to teach the virtues of chastity, love and purity. The Lord's approach to problems and His approach to resolving them, probably would not make headlines or the 6:00 news but, nevertheless, His approach would solve our nation's problems as well as the world's problems and it would revolutionize our world.

Paul tried to teach the Ephesians how to be good Christians and good people. The lesson is also a good lesson for us, too. He said: "Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God... Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Ephesians 6:10, 11, 14, 17)

This is not only a great counsel for all of us, but it is also a great success formula. It is a great philosophy of life which all of us need if we are to become bigger to the problems to be solved in our day. Man's attempts to solve his problems by legislation, bribery, force or education have always failed. All of his problems could easily be solved by a return to the true religion of Christ. As members of His true church, we should lead the way in fighting for health and strength, God and country, law and order, industry and courage, truth and righteousness and for each other.

We need to take the time to worship, to meditate and to develop a more personal relationship with the Lord. We need to get acquainted with His teachings. We need to feed our hearts on the things of the spirit. We need to be more practical and to begin to think today what Jesus thought. We can fill our minds with our Heavenly Father's purpose and our hearts with an understanding of His ways. We can open the door of our soul and make room for the Savior to come in. The door of hearts can still be opened from

Contd. On Page 6

Best AIS Student Gardens

In an effort to encourage Indian young people to develop a family garden program, American Indian Services has been providing technical assistance, tools, seed and fertilizer to Indian young couples during the summer months.

As an extra incentive to the participants this year, Indian Services awarded top prizes to the winners having the best kept gardens with the highest yield of fresh vegetables.

The first place winner was Mrs. Irene Wixom, a Navajo graduate student from Kayenta, Ariz. Mrs. Wixom and her husband harvested a bounteous crop of radishes, onions, green beans, tomatoes, broccoli, crenshaw melons, cantaloupes, potatoes, beets, chard, carrots and green peppers.

Her interest and knowledge for planting a garden was acquired from reading a book on fertilizers and taking a class in agronomy and plant preparation.

Irene was elated for two reasons this year: she won the first prize in the contest which was a set of Chicago cutlery knives and

was able to can from her harvest four cases of chile, tomatoes, green beans and carrots.

The second place winners are Mr. and Mrs. Gary Nelson. Gary is a Navajo and Deanna a Blackfoot from Canada. They are juniors and seniors at BYU. They planted pumpkins, squash, carrots, lettuce, tomatoes, zucchini, and cantaloupe. Their

prize was a steam canner.

Gary, who was the young married couple project coordinator said, "My goal is to get our Indian young marrieds to plant a garden next spring. I want to see more of these couples learning how to use fertilizers, weed control, irrigation and other elements necessary to have a good garden."



Gary and Deanna Nelson enjoy vegetables from their garden which won second place this summer.



Mrs. Irene Wixom, a Navajo from Arizona, won first place in the student gardens program sponsored by AIS.

'Lamanite' Unites Hemispheric Natives

by Kirt Olson

When Columbus reached land in 1492, he thought he had arrived in India. He called those who greeted him "Indians." That incorrect name has stayed with the native peoples of the Americas.

Certainly, they were far from being Indians, but as the white man continued to use the erroneous name, even the natives themselves began to accept their new label of identification.

Many people today, realizing the 1492 error, are finding it difficult to designate a people as "Indian" who live so far from India. Some feel more comfortable with the name "Native Americans."

There are three Americas—North, Central and South. Before the "white man" came to these

nation and one government can be satisfied to use one name which binds them together collectively. Although each person in every American nation should proudly remember his origin and voice his pride by shouting, "I'm Dutch!" "I'm Swedish!" "I'm Spanish!" "I'm Rhodesian!" "I'm Native American!"—he should be equally proud to shout, "I'm Chilean!" "I'm Mexican!"

If a person were to say, "I'm Indian," what would he mean? Well, it could only correctly mean one of two things. Either he is saying, "my ancestors are from India," or he is saying, "I'm a citizen of India." There are a few within the nations of the Americas who should shout, "I'm Indian!"

It would seem important for the world to never forget that the Americas were inhabited by millions of people prior to the European Conquest. The historical significance of these first Americans must be kept alive even though new governments, societies, language and dress have long since made the old American cultures quite obscure.

Attempts by some American nations to remember pre-conquest peoples is significant, but most nations forget and the children of these first Americans no longer know of their fathers.

How can nations remember the original Americans? Children of native Americans number 100 million. How can they once again be classified or grouped as before? How can they be recognized within their many nations as children of the first people?

They must have a name which

by the urban society. "Indian" in Latin America is an undesirable name. It would be an insult to call someone "Indian" who no longer lives, struggles and suffers within his primitive society. The term Indian cannot generate the pride which the Native American

sees to call both people Indians; as it would be to call them both Mexicans. If one name is to be used it cannot be either of these. Since both are Americans (North Americans), could they not say, "We are Native Americans?" And why could not all people native to the three Americas likewise say, "We are Native Americans?"

This great family now scattered across 30 nations could again feel as one people if they could again identify with their true heritage. They are 100 million in number. If they could some way speak with one voice as the First Americans, or the Early Americans or the Native Americans—brotherhood, pride in themselves and strength in purpose could become a force to lift them up far above their present circumstances.

Ah, there is another name that could unite the feelings and understanding of this noble people native to the Americas. It is a good name used by their ancient leaders. The name is "Lamanite." It is the one name



KIRT OLSON
AIS Assistant Director

were no longer used to signify heritage. These two names gave meaning to a political separation only. There was a last great battle between the two political groups.

Countless thousands of Lamanites and Nephites did not join in that last battle because they lived far away in lands too distant from the battlefield. They had gone to these far away areas centuries before.

Of the Nephites who did engage in the last and most terrible battle, only 24 survived. Most of these 24 were later killed.



HENRI DUPREE BILLIE
Northwest Coastal Tribe

Americas, there was no line drawn across a map dividing Texas, Arizona and California from Mexico. Neither was there a northern line separating Canada from Washington, Montana and North Dakota.

Before the white man, there was no imaginary line dividing Mexico from Guatemala, nor Columbia from Peru. Long ago, the western continent was one great land filled with people north to south who for countless centuries had been native to this one great land.

In 1492 all natives of these Americas were classified by the new invaders as "Indians." They should have been correctly named "Native Americans." They were all one people divided into many tribes and languages, but all were Native Americans.

There are peoples from many lands who now inhabit the three Americas. Japanese, Norwegian, Portuguese, Native Americans, Africans and peoples of many other ancestries are now scattered across the Americas. Wars, treaties and governments have divided them into 30 nations. Those living with the limits of one

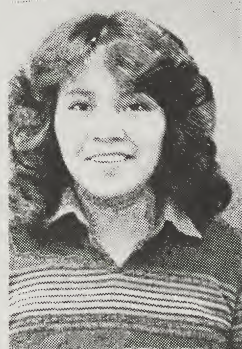


CARMEN RODRIGUEZ
Peruvian

gives them the distinction they deserve and need. Can they be called Indian? No, this would never do. "Indian" in all the Americas (except for two nations—U.S. and Canada) means culture rather than heritage.

In Mexico, Guatemala, Colombia, Peru, in all nations of Latin America, there are hundreds of "Indian" tribes. The very moment one of these people puts on a pair of Levis or in any other way accepts the "non-Indian" culture, no longer is he known as "Indian." In Columbia for example, there are 18 million Native Americans but only 300,000 "Indians."

In Latin America, "Indian" is a term signifying those of a culture who do not read or write, those who still cook from a hole in the ground, those who die of T.B., who are sick with internal parasites, oftentimes infected with sores, downtrodden and rejected



CAROLYN CLEVELAND
Navajo, New Mexico

should feel with his distinguishing title.

Dr. John Paddock, faculty member of Stanford University, a foremost anthropologist on Mexico's prehispanic cultures, has for more than 25 years lived with and studied the people of Mexico. He confidently makes the following "Ninety-five percent of all people living in Mexico today are 99 percent 'Indian' in their genes. Very little of their Indian culture remains yet their ancestry is nearly pure 'Indian.' He also agrees with other anthropologists that almost no 'Indian' in the U.S. can claim more than 99 percent Indian ancestry."

A perplexing situation is noted in the United States. Those who call themselves Indians do not feel any kin whatsoever to those who call themselves Mexicans. Both groups fail to realize that before the white man drew the line separating a land named Texas from a land named Mexico, native peoples of the entire land were all one people.

When the line was drawn and a name difference established, a deep gulf in brotherhood developed. Children of the once same family began to say, "We are Indians, they are Mexicans." Although blood brothers, the two names combined with 400 years of different government and language, built a barrier of conflicting attitudes. In the process, unity and brotherhood was destroyed.

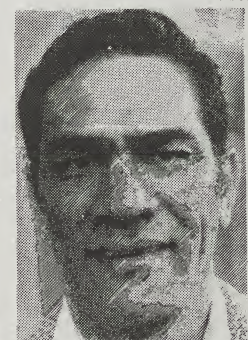
How can the gulf be bridged? Only by again using one name for the same family. The "we" and "they" must be forgotten. In reality it would be just as sen-



DEANNA CROWFOOT NELSON
Canadian Blackfoot

used by God to group together all those natives to the Western Hemisphere.

Lamanite is a correct name. It can be used by Guatemalans, Chileans, Polynesians, Canadians, the U.S. citizen or Mexican to indicate that he is a descendant of the first



CLEVE BARLOW
New Zealand Maori

Americans. Lamanite is a name that can be used without any misunderstanding as to national pride or patriotism.

There are many who do not understand the term Lamanite. Mistakenly, they think the term implies or refers to a descendant well as millions of other informed of Laman. This is not so. The people, know that the name "Book of Mormon" tells clearly Lamanite identifies a people of a that many of the later Nephites noble birthright. It is a name that were actually descendants of can be held with pride and Laman and many Lamanites dignity.

Several hundred years after for a very old people. It is a God-Lehi reached the Americas, the given name used to identify His terms Lamanite and Nephite, chosen people.



ZEKE SANCHEZ
Mexico Aztec

From that time forth, all peoples of the Americas, both Nephite and Lamanite, were known only as Lamanites. The political group once known as Nephites had been destroyed forever.

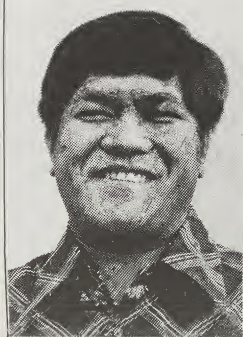
It is not right that we should perpetuate the name-error made by Columbus 488 years ago. Although "Indian" has become a good name in the U.S. and Canada with both people and government accepting the name to mean heritage, the name Indian does not fit in other areas of the Americas. It is time to realize that a correct name, a better name for all, is urgently needed.

Native American is a good name and could be comfortably used by those unfamiliar with the ancient history of the Americas. Although both good and correct, the term Native American is only second best. "Lamanite" offers a more significant identification to Native Americans.

The name Lamanite will prove more effective in helping to unify the children of the first Americans. Lamanite refers to a special people who have great promises from God.

Those associated with Brigham Young University, as well as millions of other informed of Laman. This is not so. The people, know that the name "Book of Mormon" tells clearly Lamanite identifies a people of a that many of the later Nephites noble birthright. It is a name that were actually descendants of can be held with pride and Laman and many Lamanites dignity.

Lamanite is a very old name. Several hundred years after for a very old people. It is a God-Lehi reached the Americas, the given name used to identify His terms Lamanite and Nephite, chosen people.



WILLIAM KELLY
Hawaiian



VATAU SU'A
Samoan